Wo

789 that the Larantuka radja does have an aradjang, but this is not the word for it here. I must get the right word. There seem to be no outward signs of status. The main thing seems to be a general knowledge of everything in the kampong and also whether a person lives in a "big house" or not. The Lango'Bele' system is impressive.

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Notes on Larantuka: The mandur in the pasanggrahan is a Madurawho married a Catholic woman here. His name before was Ali, but now since he became A Catholic he is known as Andreas. His children have taken their mother's Larantuka name, Dosari, and their forenames are Dominicus, Paulus, and Maria. One who died was named Aloysius.

551

There was one prau owned in Leloba. It was owned by the guru. It was wrecked yesterday.

501

The tax here now is fl. 23.50 per adult man. In the prewar period it was fl. 5.00. The people have trouble paying it and always have had this difficulty.

●651

In the prewar period if one did not obey the government one could be jailed easily. Since the war this government control has weakened. For example, in a recent land case the present kepala kampong would not sign a paper of the government, nor would the guru. The kepala kampong was jailed, but the guru tried to bail him out. The government refused to accept bail unless he signed. He asked if it would be possible to re-open the case later if he signed. They said yes, but then refused to re-open the case afterwards.

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Roworeke: On Christmas, we came back through the mountains. On the way, especially in the kampongs in the Lio mountains, we saw many small processions with drums, singing, and many people who were drunk. While dancing the people seem to use handkerchiefs most of the time. This is

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614 of long dead ancestors: Lambar, Rinteng, and Rundu.

784 824 614 The name of the tabooed bamboo of the Weol clan is bamboo belang. It is very thin. The other kinds, for example betong, which is thick, may be cut and used; but this is not so of the belang type. A kind of maize, latung pesi is also tabooed for the members of the Weol clan. But, in this case the taboo is only on the first-born of each family. The first-born is the anak sulung (this is Malay, I think).

632 The present dalu of Rahong lives in the kampong Wankong, in Tjumbi.

621 114 624 I read Coolhaas[1] and checked with his material. There are now two more kampongs in the Weol area since he said thirty-one. Coolhaas is in error in stating that Ladja is the fourth gelarang of Rahong. It is really Ndung. Ladja is a branch kampong of Ndung. The Manggarai

624 824 796 name for tuan tanah is tu'a teno. Teno is the kind of wood used for the lodok, the wooden post which is set in the center of the star of fields for ceremonies. At lodok rites there must be a

[533] [562] drum and a gong. Either sex may play the drum. Some of the beats are the same for the men and for the women, but others differ by sex. Another term for tuan tanah is tu'a lodok.

624 423 ● 651 Everyone must pay some kind of tribute to the tuan tanah. This is for his fields, which are basically the property of the tuan tanah. Even the radja, who has fields in Weol, must pay tribute to the tuan tanah. He must also pay tribute for his house space. This tribute is used to defray the costs of feasts.

614 778 [104] Watu Weol (they pronounce w as v and thus this is more correctly spelled vatu veol) is in kampong Ndung, just above the settled area on the side of the highest hill. It is in the form of a rough human figure, which used to have

[1] [See bibliography, cat. 113--Analyst]

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614 778 arms set akimbo, but "some people" came and broke them off. It stands on a rectangle of stones, a kind of mound. It is very impressive. It is located a little to the side of the path and in a rather inconspicuous place.

[773] The image Ine Amba (see the legend about this: it is a woman turned to stone with her child because she bathed naked) is located four kilometers off from Weol kampong in kampong Bangkavelo.

231 241 782 114 In regard to what Coolhaas says on page 334,[1] they certainly do not kill buffaloes in the garden, but they do kill buffaloes in connection with agricultural rites. They do this in the kampong. In the garden itself they kill only pigs and fowl and goats and dogs. These are indeed women's animals. So, to an extent, Coolhaas is right.

565 The term for commoners is ata leke. The term kraeng is used for all three levels of nobles.

114 632 ●651 466 624 476 In regard to what Coolhaas says on page 336,[1] the people here still give tribute to the dalu when he travels. They give wine, rice, fowls, etc., if they have them. But if the dalu now wants a new house he may no longer expect free labor. Now he must pay for such service. If, however, there is need of a new tuan tanah house, labor is given without pay. And if there is a new house to be built for the tuan tanah besar, everyone in the gelarang helps. For the kampong tuan tanah, only the kampong helps, although other kampongs may assist in some way or other.

567 565 114 It is true that there were many slaves (mendi). Their descendants are still known. It is also true that new slaves were put in stocks (lampang) until it was certain that they would not run away. It is also correct that slaves who had been in a family for a long time might even marry commoners. Indeed, they eventually reached

[1] [See bibliography, cat. 113 --Analyst]

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567 a stage where they were taken into the clan of
565 the master. The slaves who were paid as a tax
114 (taki) to Bima in Reo were not longtime ones,
●[651] but newly bought ones. This is because long standing slaves were used to the house and would not run away. If they were sold and then had to be replaced, this would mean breaking in new slaves. Most slaves were owned by nobles, but some rich commoners had them too.

567 The ata lampang, slaves of the sultan or
565 dalu who used to live in separate kampongs,
621 are now living in mixed kampongs, although there
114 is not much mixture. That is, other people have moved into their kampongs, and they also have moved into other kampongs. It is remembered, however, that they are descendants of slaves. In regard to what Coolhaas[1] says on page 346, he is right about the kind of slaves called sekontu. They were directly under the kraengs of Todo and Pongkor, and had special duties. Their descendants are still numerous in their kampongs: Tengka, Levur, and Levat (i.e., these are the Rahong ones). There has not been much mixture.

567 The mangko' pitu are so called because they
565 are located in seven kampongs. The name means
651 seven cups or dishes. Their duties are to see
621 that rice, etc., are delivered if the kraeng of
114 Todo or Pongkor are on a trip, and also they must provide supplies for law cases on tour. Their kampongs are Tjera, Lerong, Se'ing, Ngadjok, and three others. These are now mixed. These kampongs are not under either the dalu or gelarang, but are under the direct rule of Todo and Pongkor (until fifteen years ago). They are now assimilated just about to commoners, but they still remember their descent.

114 Coolhaas[1] is all right on page 348.
601 Coolhaas's[1] kin terms are O.K.:

[1] [See bibliography, cat. 113--Analyst]

War

829 a small scale.

Everyone here knows the places in and the arrangement of the kampong and the district and the Larantuka town road. Perhaps only ten people know about the setup as far as Maumere, and probably only the guru is clear about the rest of Flores. Perhaps only two people know about the general arrangement of the geography of Indonesia. And except for a few place names and countries, no one knows about world geography.

One boy who is in the fifth grade knew the population of Indonesia, and he also knew the population of the United States! He was absolutely correct. Other people could not give this information, and as for other countries even he had no idea.

As usual we got a terrific reaction when we told them how few people there were in Holland. They muttered for several minutes. They said that two men in Wailolong and one in Leloba receive the mission paper. Perhaps ten other people borrow and read it.

[197] [204]

484 521 203 The very few people who have visited towns outside of Flores are loquacious in telling about their experiences, mostly limited to kampong life. Others listen to this, but there is evidently very little reaction.

178 632 ●651 There has been just about no change in the political structure in the last fifty years here. The kakang and all others were here long ago. The kakang has shifted from one kampong to another and that's about all. The traditional system of government has seen little change. Taxation started forty years ago. Now they pay a tax of fl. 1.00 for each animal killed for food, and fl. 10.00 for each animal killed for sale. (This just about stops any chance of a meat-selling market or animal industry.)

000 Today there are more meetings and greater

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546 the sound track was just a gramophone playing a kind of spoken accompaniment to the pictures! This shows either that he has actually never seen a movie since sound came in, or that he did not understand. If the latter, it shows that few if any Malay language films come to Ende. Yet the Dutch I asked said that they thought there had been a few (but they seemed to be not certain about this). What a revelation, if this is true, it will be in Ende to a lot of folk when the first Malay movies come in. I can hardly believe this. Maybe the kapitan has seen only silent movies at the mission. I should have asked more closely, but I always have such trouble working with these restless people that I forget to follow up, and I am glad to get what I can and move on.

538 I get the idea that tales are important here, though probably much less so than in such places as Larantuka.

527 I wonder if any of the three holidays they have here mean much to these people, who work only in the gardens. They probably just keep on going. But I seem to note more men about on Sundays than on other days, and my guess is that Sunday has become a kind of holiday.

167 They say that many young men would like to
651 see the world but have no opportunity to do so.
486 The kapitan says that perhaps nearly all in the town districts of Nggobe and Rodja would leave if they got the chance. But the radja would not give permits anyway. I asked Arriens[1] about this infringement of freedom of movement, and he says it is for the purpose of collecting taxes. I guess it is also because traditionally these small units have been like nations, with everything outside the radjadom to be considered as foreign. I can see why there is chiseling and why the radjas do not want their

[1] [i.e., Controleur at Ende--Analyst]

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167 men to leave, as the tax is on each household
651 headed by an adult man (fl. 12.50 annually),
486 and thus the radja would lose income if they emigrated.

There was head-hunting here before. They
266 say that the only cannibalism was the eating
681 of the hearts of enemies in order to gain ad-
754 ditional strength. There was no human sacrifice, they say, but they have heard of the Lio stuff (and I checked with Arriens and noted that de Bruine in a report on Lio did not list this as among the crimes of the executed Radja of Lio--whose alias was Pius!--but Arriens says that he did it anyway). The only way a person could be given the death punishment was to be proven a suwanggi.

More about the tubu musu. They say that
778 "musu" means "two become one." If so, this is
831 perfect, and indeed the tubu musu is similar
178 to the linggam-yoni. Indeed, they say that it consists of an upright stone, less than a meter high, standing on a flat one. "Tubu" they say means "stone," but I note that Arndt gives it an "obscene" meaning (or is it the musu part that is obscene? check Arndt's Lio dictionary).

They have a rather vague idea that this tubu musu may represent male and female. And it can have children. Thus it is like many such stone-bearing stones in Indonesia, including the stones of Larantuka and some on Ambon. I asked if the tubu musu still had children, and this is beautiful, "no more." It is like Roy saying that the familiars of his father appear no more (but they are there and he could call them: "I can call the spirits from there, etc." "Yes, but will they come?") He has no doubt that they would come. I should have asked if the stones still could have children. Anyway, both they and Roy are completely serious about what used to happen. There are no more rites held at the tubu musu, but plenty were held formerly.

½ [Controleur at Ende--Analyst]; ? [probably Controleur at Lio--Analyst]

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000 tubu musu, but plenty were held formerly.

Thus ended my work in Roworeke, a trying
164 place. The last day, Sunday, I again had to go to Ndona to get the old dukun, who was coming to give the kepala kampong a final treatment. The old man looked at me with bleary eyes as he entered the jeep for the second time in his life (and probably the last), and he seemed a bit less scared. He took my hand to help him in. What was he thinking, if anything, about this which was probably his first direct meeting with a white man? I later asked the doctor in Ende what could have been the illness that caused the nose hemorrhage, and he said it was surely malaria tropica.

[126] I had to take a last photograph of the kapi-
661 tan, with his new bike, (and the giri tumba and a few others). The bike, Arriens[1] says, has been quite a case. Evidently the kapitan was avid for one and bought one for fl. 300.00. He then told the Radja and the latter scolded him, as he said he should have it for only fl. 150.00 on the distributie. Arriens said that he did not know about all of this when the kapitan and the Radja appeared and the Radja said why not give this man a bike. Arriens said that several other kapitan were in line for bikes ahead of him. However, the Radja said that the kapitan was doing good work and should have one. As I see the game, the kapitan, if he received the distributie bike, might sell the other one and get back something. Perhaps the Radja likes to keep one Christian kapitan, or perhaps the kapitan does good work. Or perhaps he is so dumb that he makes for little trouble.

● 651 Today, Sunday, the kapitan said there was plenty of trouble, because about fifty men say they will not pay taxes. He says it is because they think merdeka means no payment of taxes.

[1] [i.e. Controleur at Ende --Analyst]

651 Arriens said that he had heard this from the Radja as a big source of trouble now. I can imagine it. Their big trouble on this simple level, with the government, was only taxes (and for a few, jail). Thus, when freedom comes in, it means freedom from the Dutch burden, taxes. [622] [554] Anyway, I noted that the kapitan, as usual when in trouble, had called the giri tumba and the big ata ngga'eh nua (Bapa Ketjil) to come to his house in full adat dress. This underlines again the point that real prestige is in these old adat chiefs. They are the ones to call upon when a real decision has to be made. And there sat the malcontents, about to face the adat chiefs.

114 In Ndona, as I waited for the assistant to get the dukun from the hills, I sat in the jeep and read Bruine's[1] report on Lio, which was very 123 appropriate. As church got out, there gathered about at least twenty men and boys, and the latter hung over me while I was reading or at least trying to read the book. They were astonished, and read aloud, when they saw words [212] like "mosa laki Ndona." And some of them could [515] read the Dutch. Overall was the smell of sweat and onions.

181 The last trick of the assistant was to ask 123 for my fountain pen so that he could look at it and think of me. These folk are easily the most greedy yet. I doubt that one could appeal to mere good spirit here.

114 I think I have finally located the Rea which Elbert and Körner[2] always refer to as Rea Ndona. 103 I think they mean the Ende coastal area. I know where Ndona is, but I now see in a map in the Bruine[1] report that Tanah Rea is the former name of the area in which Nangapanda is on the south coast. It stretched to the north coast of Flores.

000 Back in these hills, which I wish I could explore, there may well have been endocannibalism!

[1] [Probably the Controleur at Lio--Analyst]
[2] [See bibliography, cat. 113--Analyst]

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212 one could read or write. In fact, this goes for all of Manggarai. Everyone here speaks
191 the local language. About fifty per cent of the people here speak Malay, and most of those who are not able to speak it are oldsters. No one can speak Dutch or English here.

212 Only those who have gone to school can read
204 and write. No one reads Bentara, a mission
797 paper (although the guru does). Two people read the sheet which the mission puts out for Manggarai. It is called Palita.

212 The only books here are religious books and song books (and books in the school?). Note: I saw many children with their school "tackle" hanging on a string around their necks. They wear them on their backs. They are a piece of chalk stuck in a bamboo, a ruler, and a bamboo with a wet cloth. These are for writing on slate.

[651] The children and other literates write in
[217] order to "keep books." Thus there are the "tax books" showing how much each person must pay in palm wine, etc., to the tuan tanah. These are written for him. All sorts of transactions are "recorded," e.g., prices, borrowing, gifts for such things as marriage feasts, etc. This is brand new. There is practically no other form of writing done here.

185 Everyone is eager to learn here. The only
191 language other than their own which is taught here is Malay, but in class four they are starting to learn Dutch, taught by the guru who was in a seminary for two years.

207 There are no radios here. Once a pastor in
546 1941 brought a movie projector here, and many people saw movies then. That's all.

412 There are many new tools here, for example, shovels, drills, and axes. They are even able
178 to make some of these now. There is much more
415 use of iron tools and utensils than was formerly the case.

We

864 very sure about this. Nothing is a mystery.

178 There have been no changes in the last fifty
565 years in regard to social classes here, except
634 that the kraengs have lost their power, and
621 that Bima is no longer in. Also, the radja is
567 now superimposed. But the regular classes are the same, and even the kraeng still get a bit of respect, although this has suffered a marked decline. Note that the Radja is a Todo kraeng, and I can see that he tries to do the best he can for his enormous "family" by getting land for them, etc.

Cornelius lists in his notes:

tu'a kilo	household head
tu'a mbaru	house head
tu'a panga	lineage chief
tu'a tenu	va'u or kampong chief
tu'a beo	elders of the kampong, collectively
gelarang	who is also a tu'a tenu
dalu	district ruler
radja	new Manggarai ruler
ata leke	commoner
ata mendi	slaves who were bought or captured
ata lampang ata sekontu ata mangko' pitu	} other slaves

The general term for "population" is ro'eng.

● 651 In the old days a tax was paid to Bima in
567 slaves (taki). It is remembered that three
661 men from Veol were taken off in this fashion,
178 but it is not known where they were taken. Others were taken as slaves because they didn't behave correctly toward the Bima dignitaries.
[689] Enslavement was evidently a great form of punishment here for any infringement in showing the proper respect to authority. Today there are no more "slaves"